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## "THE SPIRITUALIST" NEWSPAPER:

A Record of the Progress of the Science and Ethics of Spiritualism.

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 " " Experimental Research Committee at 6.30 p.m.  
 Saturday, 10th.—Inspirational Address at 4 p.m. Medium, Mr. Colville.  
 Monday, 12th.—FORTNIGHTLY DISCUSSION MEETING, at 7.30 p.m.  
 Tuesday, 13th.—Correspondence Committee, at 5.45 p.m.  
 " " Finance Committee, at 6 p.m.  
 " " COUNCIL MEETING, at 6.30 p.m.  
 Wednesday, 14th.—Enquirers' Seance, at 8 p.m. Medium, Mr. Williams.  
 Friday, 16th.—Seance Committee, at 5.30 p.m.  
 " " Experimental Research Committee, at 6.30 p.m.  
 Saturday, 17th.—Inspirational Address at 4 p.m. Medium, Mr. Colville.  
 Tuesday, 20th.—House and Offices Committee, at 8 p.m.  
 " " Soiree Committee, at 5.45 p.m.  
 Wednesday, 21st.—Enquirers' Seance, at 8 p.m.  
 Friday, 23rd.—Experimental Research Committee, at 6.30 p.m.  
 Saturday, 24th.—Inspirational Address, at 4 p.m. Medium, Mr. Colville.  
 Monday, 26th.—FORTNIGHTLY DISCUSSION MEETING, at 7.30 p.m.  
 Wednesday, 28th.—Enquirers' Seance, at 8 p.m.  
 Friday, 30th.—Seance Committee, at 5.30 p.m.  
 " " Experimental Research Committee at 6.30 p.m.

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# The Spiritualist Newspaper,

A Record of the Progress of the Science and Ethics of Spiritualism.

VOLUME ELEVEN. NUMBER NINETEEN.

LONDON, FRIDAY, NOVEMBER 9th, 1877.

## THE MESMERISING OF ANIMALS.\*

PART I.

BY WILLIAM H. HARRISON.

A FEW months ago, I heard Mr. Serjeant Cox and most of the speakers at the Psychological Society, including the well-informed physicist Mr. W. H. Coffin, express the opinion that the mesmeric sleep is a self-induced state. One member only, so far as I recollect, opposed that view of the case. At the moment, it occurred to me that the fact that animals could be mesmerised, proved the "self-induced state" theory to be erroneous, at least in some cases, consequently when the Dalston Association of Inquirers into Spiritualism did me the honour of inviting me to read a paper before it this evening, I thought "The Mesmerising of Animals" a useful subject to select, and one likely, for reasons hereinafter to be stated, to result in inciting hearers and readers to new experiments, of far more importance in their results than without forethought might have been anticipated.

The scattered evidence to be brought before you in a tabulated form to-night, comes from widely separated sources; the experimentalists seem to have been unaware, in most instances, of what had been done by their co-workers in the same field, so that the independent results are of all the more value for comparison. Some of my facts are gleaned from scarce books. One of these is, *Trials of Animal Magnetism on the Brute Creation*, by John Wilson, Physician to the Middlesex Hospital; London: Sherwood and Co., 1839. There is no copy of it in the British Museum library; it is spoken of in *The Zoist*, of 1851, as being then out of print, and I kept a look-out for it for several years before an opportunity occurred of seeing or purchasing a copy, but at last I obtained one. Another work from which I have collected information is also not in the British Museum library, and has been kindly lent to me by M. Adolphe Didier; it is *L'Art de Magnétiser, ou Le Magnétisme Animal, par Ch. Lafontaine*. Paris: Germer Baillièrc, 1852. The pages of *The Zoist* have been of use, although its editor, Dr. Elliotson, did not give a tithe of the attention to this branch of the subject which its value demanded. Information has also been collected from other sources, and friends have kindly sent in contributions on the subject.

The fact that animals can be mesmerised, does away, in some instances, with the self-induction theory; it explodes nearly all Dr. Carpenter's hypotheses at one blow, though truly they are overwhelmingly demolished by other facts; and it does away with the fancy that "imagination" is the sole cause of the mesmeric sleep. The late Archbishop Whateley once wrote to Captain John James, who is now a member of this Association, that the mesmerising of animals deserved attention, because it overthrew the imagination theory; and Harriet Martineau wrote to the same effect to Dr. Elliotson. Still, this branch of mesmerism does not seem to have been studied so much as it deserved.

In animals you have perfectly unbiassed witnesses, troubled by no theories, consequently their testimony, when it can be obtained, is received as unquestionable by the schools of physical science, and eliminates the opinions and prepossessions of the sensitive as factors in the problem attempted to be solved. At the Royal Institution, an eel in a basin of water is sometimes used as an unbiassed witness, to indicate by its contortions whether under certain conditions the animal organism does or does not feel an electric shock.

As with all other truths in nature, so is it with the mesmerising of animals, fore-gleams of the as yet unrecognised verities, are scattered among the myths and legends of the

past. Menalcas complains, in Virgil (*Ecl.* III., 102), that some evil eye had fascinated his lambs, and in later times several monkish black-letter MSS. were written on the power of fascination by the human gaze. The superstition of the Evil Eye is even now prevalent in the East, and in our own country cattle and sheep were not so very long since believed to be sometimes bewitched by the glance of the malevolent. Vairus, Prior of the Benedictine Convent of St. Sophia in Benevento, published a treatise *De Fascino* in 1589, in which he asserts that if a hyena stretches itself for a time by the side of a sleeping dog, the latter will sometimes be afflicted with madness. Although to those who know the bad effect of uncongenial mesmeric influences this may not be deemed utterly impossible, any confidence in the judgment of Vairus will be shaken by his further assertion that tortoises hatch their own eggs by the power of their gaze alone. John Lazarus Gutierrez, a Spanish physician, in his *Opusculum de Fascino* (A.D. 1653), *Dubium* III., cites Mendoza (iv. *Problem* 2), for an account of a servant of a Tyrolese nobleman who could bring down a falcon from her very highest flight by steadily looking at her. From Antonius Carthaginensis he quotes the name of a man in Guadalaxara who could break mirrors into fragments by looking at them, and of another in Ocana who used to kill his own children, as well as those of other folks, likewise many horses, by the power of his eyes.

Leaving out of the question such assertions as these, which are not easily verifiable, I now bring on evidence of a more exact and scientific nature, recorded nearer to our own time:—

### THE MESMERISING OF CATS.

Dr. Wilson says that he made many experiments on four cats and kittens. He adds that the trials were made—

"From the 16th May to the 3rd October, 1838. Each of the cats was put to sleep at the first trial, and, ultimately, I was able to put first one and then another to sleep, and at the end to leave three sleeping together. . . . One of these, a tom, the first of them that was mesmerised, and on which that operation had been most frequently repeated, became easily and strongly influenced, so that he has been pulled about, lifted up by the nape of the neck, and the ears tickled with a pen, during which he would remain motionless, and the cat was then said to be in a state of catalepsy. Sometimes, when lifted up by the head or tail, the eyes might partially open without the limbs moving; when dropped down the eyes again closed, and he continued to sleep without making any effort to move from the place where he had been dropped."

Kitty, a female cat, tortoiseshell, aged eight months, and Fuzzy, a female cat, French, two months, were both put to sleep in about a quarter of an hour the first time they were mesmerised. On the next occasion Fuzzy was put to sleep in five minutes, so apparently yielded more readily than at first to the influence; she then slept for an hour and a half. On the third occasion, Fuzzy was more than ten minutes in being sent to sleep; she continued to sleep for an hour and a half; she was at intervals lifted up by her neck and dropped down again, but slept on without moving from the place. Once, after Kitty had been sent to sleep, a walking-stick fell across her back and remained there; she only looked round, and immediately fell asleep again.

Later on, in Dr. Wilson's experiments, Fuzzy and Kitty were less easily put to sleep, and woke up ten minutes after he had succeeded, and had left them. Later still, Fuzzy could resist the passes for an hour, but as he noticed that she moved about a great deal, he put her underneath a gauze dish cover, when she was soon sent to sleep by the passes. Afterwards, another operator put Fuzzy and Kitty under a wire cage, and sent them to sleep in a quarter of an hour.

\* Read before the Dalston Association of Inquirers into Spiritualism, November 5th, 1877.

White Will, a tom cat, aged one year, who at first had been easily put to sleep, on subsequent occasions resisted the passes, moved about, and was too furious to be held. He was, therefore, placed under the cage, against the wires of which he dashed again and again with a loud noise; he continued angry for a quarter of an hour, then his tones became suppliant, and a few minutes later he stretched himself out at full length, sound asleep.

When the cats were put under the cage and were not mesmerised, they did not go to sleep, but quarrelled and scratched each other. Once, after they had thus quarrelled for forty minutes, a few passes were made over them. In two or three minutes they were asleep, and slept for half an hour.

One morning, at ten o'clock, in the middle of noise and bustle, Dr. Wilson followed a wild fierce stable cat named Toby, from place to place, making passes over it. When not walking it kept licking itself almost constantly for a quarter of an hour. It then fell asleep, and continued sleeping for three hours.

The foregoing are good and conclusive cases. The fact also comes out that iron wire net-work does not interfere perceptibly with the passage of the mesmeric influence or force, whatever it may be.

Quitting Dr. Wilson's cases, I now come to one recorded by Mr. S. D. Saunders, of Bristol, who says in vol. x. of *The Zoist* (1852), p. 169:—

"This morning, August 12th, two trucks were accidentally wheeled over a favourite white cat of ours; it cried and struggled terribly, and was quite unable to stand upon its legs. Some persons who were present advised its being killed at once, as they said it was impossible for the poor thing to recover, and it would be more humane to put it out of its misery at once. But my clerk carried it into the room, and, holding it in one hand, he mesmerised it with the other. In about half an hour I came home, and, after mesmerising it strongly for some time, the pain evidently subsided. The shoulder was exceedingly hot when I commenced the passes, but soon became quite cool, and the little animal in the course of about an hour was running about as well as usual, with the exception of a slight lameness, which went off in a very few days."

I do not consider this a conclusive case for the purposes of a serious argument. There is no evidence before us as to the amount of bias or otherwise of the witness, whose results were not so marked that they might not have been conceivably due to other than mesmeric causes. But they tend to show that mesmerism did no harm to a half-killed cat, whereas there is evidence tending to show that it is sometimes injurious to birds.

Lafontaine says:—"Cats are very sensitive to the mesmeric fluid. I sent to sleep many. One at Mr. Badier's, at Belfast. I placed it on the tea table, made a few passes, when it soon dropped its nose on the table, and had no power to raise it. By doubling the action I sent it to sleep completely, and I pricked it during the sleep. I awoke it, and repeated the experiment several times the same evening."\*

#### THE MESMERISING OF DOGS.

In *The Zoist*, Vol. VII., pp. 297-8, are the following letters about the mesmerising of dogs by the Duke of Marlborough:—

"Mote Park, Athlone, Jan. 1st, 1843.

"MY DEAR ELLIOTSON.—At Lord Ely's farm is a yard dog, so savage and ferocious, that no one dare approach him. I was determined to beat him, and in thirty minutes had him fast asleep, his last sigh being a deep growl. In presence of several persons I then kissed the dog on his forehead, and there left him to awake at his leisure.—Yours most truly,  
"MARLBOROUGH."

Subsequently the Duke of Marlborough wrote:—

"Blenheim, February, 1843.

"MY DEAR ELLIOTSON.—I have a letter from Ely Lodge this morning, written by Lord Adam Loftus. I extract as follows: 'The dog has been quite stupid ever since.'

"I must now tell you what I have been doing here. I have also a very savage yard dog. I tried him to-day; in about fifteen minutes he ran into his kennel, and hid his

eyes from the manipulating process—growling, snarling, and barking most furiously notwithstanding. I then made the man who feeds him, and who is the only person who dares to go near him, drag him out of his kennel, and nail up a hurdle before the entrance, so as to keep him effectually outside. I then went to work again, the dog, as you may suppose, being ten times more furious. In about forty-five minutes I had him so quiet, oppressed, and stupid, that he dropped his nose several times in the mud around his kennel, and kept shutting and opening his eyes. Carts and horses, and men and boys were passing and repassing, which served continually to arouse him, so that I could not satisfactorily complete the task, and leave him dead asleep; besides which a heavy snow-storm was falling all the while, and I could not feel my fingers' ends. But I completely subdued the beast, and patted him on the head before I left.—Yours most sincerely,  
"MARLBOROUGH."

Lafontaine writes:—

"The public of Paris well remember the dog which I exhibited January 20th, 1873, at a public *séance* held in the Salle Valentino. It was a little greyhound which had been given me eight hours previously; fifteen hundred persons were present in the hall, many of whom were incredulous and antagonistic. At the first passes I made to send the dog to sleep, there was a general explosion of jokes and giggling; they called the animal, they also tried to distract its attention, in order to prevent the effects attempted to be produced. I had him on my knees, holding his paw with one hand, and making passes over the middle of his body with the other. After the lapse of a few minutes, the most profound silence reigned in the hall; they saw the head of the dog fall on one side, as it sank into a profound slumber. I rendered the paws cataleptic and pricked them, but the dog gave no sign of sensation; I threw it upon an arm chair, where it rested without motion; it was to all intents and purposes a dead dog. They fired a pistol near its ear, but nothing indicated that it heard the noise. Several persons pricked it with pins. I awoke the dog, when it soon became as lively and gay as before, nose in air, and turning its head to each noise, to each call."\*

Dr. Wilson narrates in his book, *Trials of Animal Magnetism on the Brute Creation*, how he mesmerised a female terrier, six months old, named Vick. The first time he mesmerised Vick, she was put to sleep in five minutes, and slept for an hour and a half. The second time he mesmerised her, she exhibited signs of irritation, and began biting the fender before she went to sleep. On the third occasion, Vick was so restless that she had to be held down with one hand, while being sent to sleep with the other. Then when lifted up by her neck and dropped down, she instantly went to sleep again. The dog lay generally with its fore and hind legs stretched out, and at times its legs were slightly convulsed. At the fifth or sixth operation, Vick was able to resist the passes for an hour, but she moved about a good deal, so Dr. Wilson put her under a gauze dish-cover, and she was then soon put to sleep.

Mungo, a "large Scotch, black-mouthed terrier dog, was after an hour's mesmerising in Dr. Wilson's presence, sent to sleep. After he awoke, he was put to sleep two or three more times. "When sleeping, he moaned like what is called dreaming." Subsequently Mungo was sent to sleep in half an hour, and slept for an hour.

Dr. Wilson writes:—

"Oct. 27th, 1838 (night).—Made passes over Dinmont, a long, wiry-haired terrier; he went to sleep in twenty minutes. While I was acting on him, another terrier, Dandie, of the same description, came near to me, and I acted upon him at the same time by occasionally making passes over both. Dandie became very stupid and motionless, when they were both taken away." He adds, that next day Dandie seemed stupid. He made passes over him; in two or three minutes he began trembling, which increased as he continued the passes, and which tremblings he could renew at pleasure by means of the passes; in a quarter of an hour he went to sleep. Dinmont was then acted upon, and began to tremble. When Dr. Wilson used both hands to make the passes, the dog followed him for three yards, "dragging both his hind legs

\* Lafontaine's *L'Art de Magnétiser*. Paris, 1852.

\* *Ibid.*, page 256.



at full length." The dogs were often described as yawning during the operations. Dandie was afterwards made to drag his hind legs with his belly touching the ground.

One morning Dr. Wilson tried for an hour to mesmerise a large savage chained Newfoundland dog. He only succeeded in making him tremble, yawn, and lie down. On the second occasion he was first mesmerised five minutes, then, after an interval of twenty minutes, he was mesmerised for six minutes, when he fell asleep for ten minutes, although there were disturbances going on at the time.

A King Charles's spaniel, a year old, went into an irritable state, scratching and licking itself, before Dr. Wilson sent it to sleep. Dr. Wilson adds:—"As in some other cases, I felt what I call the aura most just before the animal was put to sleep."

A large, fierce, black-and-tan terrier, Jack, was made stupid by the passes. He lost his balance, tottered, and at last sat on his haunches.

Dr. Wilson makes the following curious entry:—

"June 11th, 1838.—Took a puppy as it was going to be drowned, one of a litter of thirteen, born about twelve hours before. The father and mother were both thorough-bred Great St. Bernard dogs. It was strong and lively, crawled about, making the usual shrill yelping of a puppy; after a time it became still, and remained for a short time in a state of torpor; afterwards it began to crawl about, dragging its hind legs after it; these states succeeded each other several times, when gradually its motion became impaired, and it had great difficulty in dragging its hind legs after it; its voice became modified from a shrill yelp to a suppressed moan. During the operation, which lasted for an hour, its eyes became opened, and it saw. The remainder of the litter, which were kept, did not see before the usual time, about the ninth day."

Dr. Wilson sent to sleep a puppy six months old, blind from birth, and adds:—"Just before it went to sleep, its breathings became long and loud, with much heaving of the flanks; this motion of the flanks I have often noticed before, in many animals, to increase just before and after the sleep had begun."

Dr. Wilson sent two blood-hounds to sleep by passes.

#### THE MESMERISING OF BULLS AND COWS.

In this category I quote the celebrated letter of Miss Martineau, in which she sets forth how her cow was mesmerised:—

"Bolton, near Skipton, Aug. 19th, 1850.

"DEAR DR. ELLIOTSON,—Your note has just reached me, having been forwarded from home. The story of the cow is this:—One very hot evening in July I took some young cousins to see my stock, and I saw a small pail, half full of blood, at the door of the cow-house. During my absence that day, my cow, Ailsie, had been taken violently ill, so that the servants had sent to Rydal for the cow-doctor, who had bled her, and given her strong medicines. This had been done some hours before I saw her, and the doctor said that if she was not much relieved before his evening visit, he was sure she would die. There were no signs of relief in any way when I saw her at seven o'clock, nor when the doctor came, soon after eight. He said she could not recover, and it was a chance if she lived till morning. At ten she was worse, and to be sure no creature could appear in a more desperate state. She was struggling for breath, quivering, choking, and all in a flame of fever. Her eyes were starting, her mouth and nostrils dry, and the functions suspended, as they had been all day.

"It occurred to me then to have her mesmerised, but I am afraid I was rather ashamed. The man knew nothing whatever about mesmerism, except the fact that I had once done it, with success, to his sister. I believe he had not the remotest idea of what was done, or what it meant.

"I desired him to come up to the house at twelve o'clock, and let me know Ailsie's state. As I sat during these two hours, I remembered how I had known cats affected by mesmerism, and how Sullivan, the whisperer, tamed vicious horses, and Catlin learned from the Indians to secure buffalo calves by what seemed clearly to be mesmerism; and I determined to try it upon the cow, if by midnight she proved to be past the power of medicine.

"At midnight I went down, and found that there was no improvement, or promise of any. I then directed the man to mesmerise her, and showed him how. He was to persevere, till he saw some decided change, in making passes along the spine, from the head to the tail, and also across the chest, as she laboured more dreadfully than ever in her breathing. Within a few minutes her breathing became easier, her eye less wild, her mouth moist, and before morning she was relieved in all ways.

"The first news I heard was of the astonishment of the Rydal doctor, who came early, without an idea that she could be alive. He exclaimed that he had 'never thought to see her alive again;' that 'it was a good £10 in Miss M's pocket,' and so forth. One thing struck me much. My man called to see me as I was in the garden, and asked me to come and see how 'Ailsie fare to go to sleep like,' when he mesmerised her; and it really was curious to see how her eyes grew languid, and gradually closed under the treatment.

"This is not all. Towards noon I was told that Ailsie had relapsed, and was almost as bad as ever. I went down and saw that it was so, and ordered an hour's mesmerising again. The relief was as striking as before, and in two hours more she was out of danger, and has been very well since.

"I foresee how such a story may be ridiculed; but I perceive how important it is that we should gather some facts about the power of mesmerism over brutes, not only for truth's and humanity's sake, but because the establishment of a few such facts would dispose of the objection that the results of mesmerism are 'all imagination.' I am fond of my cow, and stand up for her good qualities, but I cannot boast of any imaginative faculty in her. A cow morbidly imaginative is a new idea, I believe. If it is true that the greatest chemist in the world says that he must believe if he saw a baby mesmerised, I would ask him whether a cow, or a cat, or a vicious horse, would not do as well.

"If my cows are ever ill again, I will try the experiment with great care, and let you know the result. I may mention that some of my neighbours were aware of the desperate illness of the cow, and of the doctor's astonishment at her recovery. We did not tell the doctor how we interfered with his patient, and I dare say he has not heard of it at this hour; but others of my neighbours are deeply interested in the story, and wished it could be made known. To this I can have no objection, as I do not mind a laugh, and should be glad to save the life of even a single cow.—I am, dear Dr. Elliotson, yours truly,

"HARRIET MARTINEAU.\*"

I do not regard the foregoing as a conclusive case for the purposes of a sound argument. It is conceivable that the cow might have recovered in the same unexpected manner without having been mesmerised.

The Rev. T. Bartlett, of Kingstone, near Canterbury, wrote to Dr. Elliotson, how a bull followed him on the other side of a fence for a quarter of a mile, trying to get at him. He adds:—

"We came to a very high and strong gate. Upon reaching the gate, the bull rushed close up to it and bellowed loudly through it. As I knew that he could neither leap over it nor force this gate, I also approached it, and looked him steadily in the face. In about a minute I caught his eye, which then fixed upon me. In about another minute a twinkling of the eyelids arose, very similar to that of a human subject at an early stage of mesmeric influence. After probably three or four minutes, the eyes gradually closed, and the bull remained quiet, and appeared to be as immoveable as if he had been chiselled by the hand of the sculptor. . . . After looking at his fixed form for a few minutes more, I descended the remainder of the mountain, and did not stop to wake him."†

‡ The foregoing I think to be a somewhat inconclusive case. The bull may have been good-tempered and sleepy.

Dr. Wilson writes:—

"Made passes on a calf, two months old, in a loose box. In a quarter of an hour it lay down, then got up again; as I continued acting on its head, it three consecutive times touched my shoe with its nose, but the instant it did so it

\* *The Zoist*, vol. viii, pp. 301-2.  
† *Ibid.*, vol. viii., p. 299.

suddenly sprang back on all fours to the extent of the loose box, as if it had received a shock. In another half hour, it lay down twice more; after which it became very irritable, and licked itself violently in various parts; then it would lick me and take hold of my dress, without suddenly withdrawing itself as it did at first, when it touched my shoe; then it would hold up its head as I raised my hand, and lick it; and lastly, it rubbed its head so forcibly against my legs that I could stand there no longer, and retired. During the operation it seemed most irritable while I held my hand near the nape of its neck, when it shook its head violently, or would throw it up, and put out its tongue as if licking the air. Its breathing was deep and lengthened, almost snoring at one time. The time of operation, an hour and a half."

I do not consider this to be a conclusive case, not knowing what antics a frisky young calf might play, if it thought a physician from Middlesex Hospital to be going through gymnastic performances for its amusement.

It is safest to label all the cases I have been able to collect as to the mesmerising of cattle, as inconclusive and unsatisfactory.

#### THE APPARENT MESMERISING OF BUFFALO CALVES.

George Catlin, in his delightful book on the North American Indians, says that when in buffalo hunting some of the calves lose sight of their dams—

"They endeavour to secret themselves, when they are exceedingly put to it on a level prairie, where nought can be seen but the short grass of six or eight inches in height, save an occasional bunch of wild sage, a few inches higher, to which the poor affrighted things will run, and dropping on their knees will push their noses under it, and into the grass, where they will stand for hours with their eyes shut, imagining themselves securely hid, whilst they are standing up quite straight upon their hind feet, and can easily be seen at several miles distance.

"It is a familiar amusement for us accustomed to these scenes, to retreat back over the ground where we have just escorted the herd, and approach these little trembling things, which stubbornly maintain their positions with their noses pushed under the grass, and their eyes strained upon us as we dismount from our horses and are passing around them. From this fixed position they are sure not to move, until hands are laid upon them, and then for the shins of a novice we can extend our sympathy; or if he can preserve the skin on his bones from the furious buttings of its head, we know how to congratulate him on his signal success and good luck. In these desperate struggles for a moment, the little thing is conquered, and makes no further resistance. And I have often, in concurrence with a known custom of the country, held my hands over the eyes of the calf, and breathed a few strong breaths into its nostrils; after which I have, with my hunting companions, rode several miles into our encampment, with the little prisoner busily following the heels of my horse the whole way, as closely and as affectionately as its instinct would attach it to the company of its dam.

"This is one of the most extraordinary things I have met with in the habits of this wild country; and although I had often heard of it, and felt unable exactly to believe it, I am now willing to bear testimony to the fact, from the numerous instances which I have witnessed since I came into the country. During the time that I resided at this post, in the spring of the year, on my way up the river, I assisted (in numerous hunts of the buffalo with the Fur Company's men), in bringing in, in the above manner, several of these little prisoners, which sometimes followed for five or six miles close to our horses heels, and even into the Fur Company's Fort, and into the stable where our horses were led. In this way, before I left for the head waters of the Missouri, I think we had collected about a dozen."\*

This does not absolutely prove the intervention of mesmerism influence. If our respected honorary secretary similarly took a buffalo calf by the ears, and raised its nose from a sage-bush on Hackney Downs, it is conceivable that the tender and simple animal might say to itself—"They have driven my parents away to the land of the setting sun, but I see unexpected kindness and beauty in the eyes of this

gentle stranger. I will follow him whithersoever he goeth; his home shall be my home, and his friends my friends." Animated by these touching sentiments, the calf might follow his new friend to these rooms, without mesmerism having anything to do with the matter. Who can decide?

#### THE MESMERISING OF HORSES.

Mr. H. S. Thompson, of Fairfield, York, gives the following account in *The Zoist*. His letter is dated November, 1845:—

"Last winter I tried the power of mesmerism in inflammation on two horses.

"The first had got out in the stall, and had severely injured his eye. There was great inflammation; the eyelids were closed and very much swollen, and the eye seemed seriously injured; the cornea quite opaque. I mesmerised the eye by passes over it for half an hour, when the animal opened the eye and the inflammation was considerably abated. The first ten minutes the horse did not seem to experience any sensation; afterwards, however, it was evident that it did so, as it slightly twitched its head away every time I passed my hand over the eye, although I did not touch it, but made the passes a few inches distant. The operation was repeated by my groom that day, and twice the following day, when all swelling had subsided, and there were no signs of inflammation, merely a white streak across the cornea, evidently from the severity of the blow, and which was some months before it was quite obliterated. No other means were used at all for its recovery.

"The second was a horse who had a severe cut on the back sinew of the fore leg. There was great inflammation in the leg, and the horse, from pain, had not placed his foot firmly on the ground from a few hours after the accident. On the third day I made passes down the leg at the distance of about an inch from the leg, continued the process for little more than half an hour, when the leg was considerably cooler, and the horse placed the foot flat and firmly on the ground."

The foregoing cases seem to have been carefully recorded, but as the possibility exists that coincidences may have been observed rather than consequences, unquestionable conclusions cannot be drawn from the two experiments described.

Dr. Wilson made three prolonged attempts to mesmerise horses, without any very decided indications of success.

#### THE MESMERISING OF A BEAR.

In *Chambers's Journal* for October 27th, 1849, is the following paragraph, written by Mr. F. T. Buckland (son of the then Dean of Westminster):—

"A gentleman residing at Oxford had in his possession a young Syrian bear from Mount Lebanon, about a year old. The bear was generally good-humoured, playful, and tractable. One morning the bear, from the attentions of some visitors, became savage and irritable; and the owner, in despair, tied him up in his usual abode, and went away to attend his guests. In a few minutes he was hastily recalled to see his bear. He found him rolling about on his haunches, faintly moving his paws, and gradually sinking into a state of quiescence and repose. Above him stood a gentleman, well known in the mesmeric world, making the usual passes with his hands. The poor bear, though evidently unwilling to yield to this new influence, gradually sunk to the ground, closed his eyes, became motionless and insensible to all means used to rouse him. He remained in this state for some minutes, when he awoke, as it were, from a deep sleep, shook himself, and tottered about the court as though suffering from the effects of a strong narcotic. He exhibited evident signs of drowsiness for some hours afterwards. This interesting scene took place in the presence of many distinguished members of the British Association when last held in the University of Oxford.—F. T. BUCKLAND."

Mr. Buckland told Dr. Elliotson that he himself sent the foregoing paragraph to *Chambers's Journal*.

#### THE MESMERISING OF LIONS.

Dr. Wilson narrates that he once began to make passes over a lioness, who was eating a half-devoured joint; she almost immediately ceased eating, and ceased growling, and occasionally closed her eyes. Whenever visitors neared the cage, he left off making passes. When he ceased his intermittent trials, the lioness began to tear the joint, after

\* *The Manners, Customs, and Condition of the North American Indians*. By George Catlin. Vol. I. Chabot and Windus, 1876.

having retained it fully twenty minutes in her mouth without once relaxing hold of it.

Perhaps the lioness thought he had sinister designs on the savoury joint, so "held on." But examined in connection with the next case, it seems probable that there was some mesmeric action.

Lafontaine writes:—

"At Tours, in a *ménagerie*, during the fair of 1840, I made experiments upon a lion which I had not previously seen. I placed myself before the cage, and fixed my eyes upon his. Soon his eyes could not bear my gaze; they closed themselves; then I threw the mesmeric fluid from one hand over his head, and in twenty minutes he was in a profound sleep. I then ventured to cautiously touch his paw, which was near the bars; growing bolder, I pried it, but he did not move. Convinced that I had produced the desired effect, I took the paw and raised it; then I touched his head, and I introduced my hand into his mouth. The lion slept on. I pried him on the nose, and the lion did not move, to the great astonishment of the persons present, who could scarcely believe their eyes. I then woke him up.

"During my sojourn in Tours, I tried the same experiment several times, and always with like success.

"At Nantes I tried the same experiment upon a lion, and obtained the same results."\*

#### THE MESMERISING OF A SQUIRREL.

Lafontaine says:—

"At Paris I threw a squirrel into the sleep, and it continued in that state for an hour without giving any sign of life."

#### THE MESMERISING OF A HYENA.

Lafontaine also writes:—

"I tried an experiment upon a hyena. As soon as the hyena felt the influence, it exhibited signs of disquiet, it was not still for a moment, and soon was in a paroxysm of fury. If the cage had not been a strong one it would have broken out of it to get at me. Every time I tried to mesmerise this brute the same fury was manifested, and even when on two or three occasions afterwards, I quietly entered the menagerie, the hyena would spring at me. This was so marked that the proprietor asked me not to come again; he feared that the cage might not be strong enough, and that there might be an accident."†

This experiment appears not to give unquestionable proof of mesmeric action. The hyena is about the fiercest and most untameable of brutes, and may have believed it had just cause for irritation, although without any real ground for such conclusion.

#### THE MESMERISING OF A GOAT.

Dr. Wilson and an assistant put a she-goat, eighteen months old, to sleep, by means of mesmeric passes made for half an hour.

#### THE MESMERISING OF PIGS.

Dr. Wilson mesmerised two large and lively pigs, nine months old. In half an hour they began to perspire about the ears and neck, and to utter a peculiar shrill plaintive squeak. After an hour's mesmerising, one of them lay down. Next day he mesmerised them again, in the open air. The effect, he says, was decided. Perspiration exuded from the ears, neck, and in patches all over the body, "and the other excretions were also much affected." They were very quiet, and at each pass one of them exhibited strong spasmodic convulsions of the ear, snout, and whole body. After the lapse of an hour and three quarters, the inner sty was opened; they both entered it at once, and one immediately lay down and fell asleep. All through, their stupified quietness was contrary to their usual habits.

#### THE MESMERISING OF A LEOPARD AND LEOPARDESS.

Dr. Wilson made two or three trials on a leopard and leopardess, with unsatisfactory results, from the natural tendency of these animals to sleep during the day. He therefore gave more attention to restless and wakeful animals, which rarely slept except at night.

#### THE MESMERISING OF ELEPHANTS.

Dr. Wilson mesmerised two Ceylon elephants, male and female, Rajah and Hadgee, each about ten years old. He

first tried Hadgee for fifteen minutes; she tried to strike him first with her trunk, and afterwards with her hind leg. Next time she was quieter, closed her eyes sometimes, and the keeper said that she exhibited symptoms of going to sleep, but the other elephant kept teasing her. She did not seem to like the passes. This experiment lasted three quarters of an hour. The habits of the elephants were regular; they usually slept six hours out of the twenty-four, and began their sleep at ten o'clock at night. Hadgee was again tried for an hour without success. She retreated from the passes. Dr. Wilson then tried Rajah for the first time, and he was irritated by the passes. On the next occasion, says Dr. Wilson, "After making passes on Rajah for five minutes, while his head continued moving up and down, as is his usual custom when awake, at the end of that time he rested his head against a pillar, his trunk hung down straight, quite relaxed and motionless, eyes closed, and he slept for another five minutes; he snored both towards the beginning and towards the end of this sleep, when he was teased by Hadgee, and awoke." Afterwards he was again sent to sleep for four or five minutes. In subsequent attempts to mesmerise Hadgee, she was sometimes rendered drowsy, but never sent to sleep.

#### THE MESMERISING OF A RATTLESNAKE.

The *Religio-Philosophical Journal* (Chicago), October 13th, 1877, says that it takes the following paragraph from the *Trigg County (Kentucky) Democrat*:—

"Mr. Sam Gentry, living over the line in the adjacent county of Stewart, has in his possession a purse made of the tanned skin of a rattlesnake, which he caught and killed under the following extraordinary circumstances. In going along a path in a wheat-field, he came across the snake lying at full length before him, manifesting no disposition to retreat or attack, and apparently waiting for something to turn up. Mr. Gentry, who is a practical mesmerist, concluded to try his powers upon the dangerous reptile before him, reasoning that if a snake can mesmerise a bird, why cannot man, endowed with greater mesmeric power, put a snake under the power of his will? Taking his position at the side of the dangerous but quiet subject, he made quick, undulatory passes with both hands from the head to the tail, and in a few moments had the satisfaction of seeing the snake completely within his power—charmed, mesmerised, whichever it may be properly called. Placing one of his hands in front of his subject, it immediately crawled on his right arm, then over his neck to the left, Gentry in the meantime continuing the mesmeric passes. He then carried the rattlesnake home on his arm, when, under his directions, one of his sons opened its mouth and unfolded its fangs, the snake quietly submitting to the novel operation. After fully satisfying a number of his neighbours, who were present and witnessed the affair, of the truth of his theory, he cast the snake to the ground, killed it, stripped off the skin, tanned it, and made himself a purse which he has ever since carried about his person."

As this is an American newspaper paragraph, which does not even reach me at first hand, I consider the statements doubtful, unless they should be further verified.

#### THE MESMERISING OF LIZARDS.

Lafontaine says:—

"At Livourne, in the spring of 1849, I captured several lizards, and placed them separately in wide-mouthed bottles. I attempted to mesmerise several, and found among them two which I threw into a profound sleep. In this state I could shake the bottles, and throw them up and down without the lizards exhibiting any sign of life. After twenty-four hours I woke them up by making reverse passes; soon they began to move, and to turn and twist inside the bottles.

"I devoted my attention principally to two of them, and sometimes left them for several days without awaking them; then I would remove the mesmeric fluid, give them their liberty for a single hour, and send them to sleep again. Sometimes, on the contrary, I let several days pass without sending them to sleep.

"I tried other experiments with those I did not mesmerise. I wished to know how long they could live without eating. I left them in the bottles with nothing to eat; the paper which covered the mouths of the bottles was

\* Lafontaine, *L'Art de Magnétiseur*, page 257. Paris 1852.  
† *Ibid.*, page 258.

pierced with small holes to give them a little air. All those I did not mesmerise died at the expiration of ten, eleven, thirteen days, but one lived eighteen days.

"The two which had been mesmerised died by *accident*; the one after forty-two days, the other at the expiration of seventy-five days. I had awakened the first one, and was at the window when I accidentally knocked down the bottle, which fell with the lizard upon the flagstones. As to the other, I placed the bottle upon the window-sill, in the sun; the lizard was very gay and very frisky; I was unfortunately obliged to leave it, and I forgot it; when I returned after the lapse of three hours, I found my poor lizard cooked; it had been entirely dried up by the sun; the glass itself was hot. As he had a small supply of air in the bottle, my poor lizard was grilled after seventy-five days of fasting and of mesmeric sleep. By these experiments, I ascertained with certainty that in the mesmeric sleep vigorous life may be sustained for a long time, without food. The experiments made with these two lizards are convincing proof, especially when taken in connection with those made upon the other lizards, who, subjected to the same conditions, died after ten or fifteen days, whilst the two which were mesmerised, the one for forty-two and the other for seventy-five days, and then died only in consequence of accidental circumstances."\*

The foregoing experiments with the lizards I take to be the most valuable brought before you to-night. If they should be verified by other mesmerists, they show that the mesmeric influence passes readily through glass, and that it will for a prolonged time sustain the life of certain animals, when food is withheld from them. I reserve for after consideration other points of interest connected with experiments, but would just remark that in trying how long mesmeric passes will keep lizards alive and healthy without food, there is no need to hereafter cruelly starve other lizards to death. Let such revolting deeds be confined as much as possible to the past generation.

(To be continued.)

#### SLATE-WRITING PHENOMENA.

BY EMILY KISLINGBURY.

HAVING read in *The Spiritualist* of October 12th, Mr. Epes Sargent's account of Mr. Watkins's slate-writing manifestations, and hearing at the same time that Mr. Watkins had arrived in New York, I took an early opportunity of visiting him, in company with my friend, Madame Blavatsky.

The medium began by asking us to write the names of three or four deceased friends on slips of paper which he tore before our eyes from a fresh sheet of writing-paper. After writing the names, we folded the papers up tightly, at his request, and laid them in a little heap in front of us on the table. Mr. Watkins then stirred the pellets round with the point of a pencil, in order that we might not be able to distinguish one from the other. He requested me to take one in my hand, and to fix it on the point of his pencil; then holding it at arm's length he said immediately, "This is the name of a sister of yours in the spirit-world, Clara Kislingbury, is that so?" Opening the pellet, I found the name to be correct; his statement that it was the name of my sister was equally so. The names on the three other pellets were rightly given, as well as the degree of relationship, including that of my maternal grandmother. I observed that Mr. Watkins had more difficulty in finding the name of one who was a friend, not connected with my family. He said at once, "This is the name of some one not a relation. I cannot see it so clearly; but he finally succeeded in giving it correctly.

In the case of Madame Blavatsky, one of the names written by her was in Russian character, and the medium made several unsuccessful attempts to pronounce it, but at last declared it to be too "crack-jaw," and said he would try to get it written. He requested Madame Blavatsky to place her hand on a slate, under which he laid a small crumb of slate-pencil, in the manner of Slade. *Mr. Watkins did not hold the slate.* An instant after, on turning up the slate, the appellation, consisting of three names, was found written in full, and in Russian characters, with this curious exception, that one or two letters were exchanged for those of Latin character, having the same phonetic value; as, for

instance, an *f*, pronounced in Russian *v*, but written *b*, was substituted for the latter. I will revert to this fact further on.

Mr. Watkins next took two small slates, and placing a point of pencil between them, held them firmly together at one end, while I held them at the other. The slate did not rest upon the table, but was held by us at arm's length, both standing. In a few moments one of the slates was covered on the inner side with writing, signed "Alice Carey." The handwriting was not known to me, but was familiar to the medium, as frequently appearing in his experiments.

I use the word "experiments" advisedly, for two reasons. The first is, that Mr. Watkins did not "sit," except momentarily, during the whole hour that we were in his company, and then more often on the table than elsewhere. He walked nervously about the room, and occasionally fixed his eyes on us, with a vacant look, especially when about to utter the desired name, or to describe something about the sitter. The second reason is, that Mr. Watkins does not habitually use the terms commonly accepted by Spiritualists, neither does he accept unreservedly the usual explanation of the phenomena, viz., that they are produced by the spirits of the departed, whose names are signed on the slates. He boldly *volunteered* the opinion that they are in many cases produced by the action of his own spirit, reading (independently of his will or knowledge) that which is latent in the mind of the sitter, or is immediately projected from it. He prefers to call the phenomenon "independent slate-writing," instead of "spirit-writing."

In the course of the experiments, Mr. Watkins said that in each instance, just before the writing began, he felt a sudden "drawing" from his whole body, and that he was unable to articulate distinctly; as soon as the writing was finished there was another jerk, and he felt himself again.

One more incident. Mr. Watkins told me to place my hand on a slate which was lying near me, and on which I had ascertained that there was nothing written. Mr. Watkins himself was at that moment lying back in a rocking-chair at a distance of *at least* eight feet from me, and talking to Madame Blavatsky. He ceased speaking for a moment, and then bidding me turn up the slate, I found it covered with writing, purporting to be a communication from my sister Clara, and signed with her name. The writing was quite unlike that signed "Alice Carey," but neither was it like mine or my sister's. The names of two other relatives which I had previously written on the pellets were mentioned, but *not those* of others equally dear to me, and of the same degree of relationship, and who were equally in my mind, *but were not written down.*

The above experiences are to my mind suggestive of a theory which will explain the discrepancies in the spelling of the Russian name. I leave the application to those whom it may concern, and who are more qualified than myself to form correct conclusions. Let it be borne in mind, however, that the medium himself avers that, except on rare occasions, and those special to himself, that is, when not sitting for the public, he has not only no evidence of the agency of departed spirits, but that there is no necessity for the hypothesis, nothing ever occurring which could not be performed by the action of his own spirit, working independently of his body, and seeking in the psychic emanations of those present the information (?) he is enabled to give them.

I have the several slates in my possession, and shall bring them with me to Great Russell-street, where I hope soon to greet my friends face to face.

New York, Oct. 26th, 1877.

From Natal Mr. J. M. Peebles will go to Cape Town, and before returning to the United States he will visit England.

On Sunday next, Mr. J. J. Morse will deliver a trance address in the Trades' Hall, Glasgow, at 6.30 p.m.; subject, "Spiritualism: The Reality of its Facts, and the Utility of its Philosophy." On Monday evening, at the Spiritualists' Hall, Tringate, at eight o'clock, he will answer questions from the audience.

The fortnightly winter meetings of the National Association of Spiritualists begin next Monday evening at eight o'clock, at 38, Great Russell-street, London, when Mr. Stainton-Moses and the Rev. T. Colley will read papers on new developments of form manifestations. We hope to see a good attendance.

\* LaFontaine's *L'Art de Magnétiser*, page 259 et seq. Paris 1852.



## THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

Last Thursday night the opening meeting of this session of the Psychological Society was held at 11, Chandos-street, Cavendish-square, London, under the presidency of Mr. Serjeant Cox. There was a full attendance, and among those present were—Mr. William Crookes, F.R.S., Mrs. Crookes, Mr. Stanhope T. Speer, M.D., Mr. and Mrs. Stack, Professor Plumtre, Mr. George Harris, F.S.A., Mr. C. C. Massey, the Rev. W. Stainton-Moses, M.A., Mrs. and Miss Jacquet, Mr. Pickersgill, Mr. and Mrs. William Tebb, and Major S. R. I. Owen, F.L.S.

## THE FOURTH SESSIONAL ADDRESS BY THE PRESIDENT.

Mr. Serjeant Cox read the following presidential address:—The fourth session of the Psychological Society of Great Britain commences amid circumstances that cannot fail to give a new interest and importance to the Society, to attract to its proceedings the attention of a larger public, and to enlist the sympathies of many by whom its objects have been hitherto unknown or misunderstood.

## SOUL, OR NO SOUL?

The questions, "Soul, or no Soul?" "Is Psychology a real or sham science?" "Are we associated for the investigation of a myth, or of a very real existence?" have been of late actively agitated by both speech and pen. Thus has this great subject been brought under the notice of the educated public to an extent and in a manner never attempted before. In the *Nineteenth Century* the question of "Soul, or no Soul" has been distinctly put forward for formal discussion and comment. Thinkers of all shades of opinion were invited to express their views. The pages of the periodical were fairly opened to all sides. Divines, statesmen, lawyers, scientists, economists, philosophers, accepted the invitation, and took part in this modern symposium. For several months the question has thus been ably argued from the theological, the positivist, the materialist, the physical, and the metaphysical point of view, and all that the best thinkers of our time could say about it argumentatively has been said—and well said?

But with what result? All who followed this discussion from its commencement to its close must confess that it left the question at least as obscure as before, and the reader more perplexed than ever. This effort to solve the problem has had no other effect than to shake the confidence of the believer, and to leave the doubting more doubtful.

Psychologists cordially welcomed the proposal of this controversy, and have followed it with eager interest. For my own part, having read every word of it, I have closed it with something more than disappointment—with the profound conviction that, if this be all the best minds among us can adduce to show the existence of soul in man and its survival after the death of the body, Huxley and Tyndall are right, we are but automata, and the soul a superstition to be consigned to the limbo of vanities; but, as a fact in nature, to be taken into account by science, or for any practical purpose, it must be received as are other poetical fancies. The entire of this memorable debate was argumentative. It was a series of inventions of reasons, more or less ingenious, why soul ought to be, and may possibly be, but without a solitary proof, or even an attempt to prove, that it actually is. The familiar appeal to man's hopes and aspirations—to his longing after immortality, and the injustice that must be if there were no future to redress the wrongs of the present—were reproduced with eloquence and power, but no answer was attempted to the adverse facts adduced by the equally earnest advocates of materialism. The science of psychology—the science of the soul—was scarcely recognised. As I have said, this battle of words left the doubting more doubtful, and must have shaken the faith of many who had a firm faith before, because the doubts had never before been so distinctly presented to them.

This *fiasco* has invested the society with a new importance, and its proceedings with a new interest, because the great work thus attempted and failed to be done by argument, will be seen more clearly than ever to devolve upon ourselves, who prefer to adopt the more scientific process of proof by observation and experiment. The metaphysicians having so lamentably failed to sustain by argument alone the existence of a soul in man, the way is opened for the psychologists to prove that existence, if they can, not argumentatively and by appeals to the inner consciousness, but by reference to facts and phenomena, and by the production of objective evidence accumulating to positive proof. Psychology has not yet received its due recognition, because the public mind has been content to accept the being of soul upon dogmatic assertion, or metaphysical abstractions, and it was happy in its unreasoned faith. But the materialists have rudely disturbed that faith. The shaken confidence can never now be restored by argument alone. Nothing but a defeat of the materialists with their own weapons will suffice to replace faith by knowledge. Henceforth the desire will be to say, "I know." It will not be enough to say, "I trust." The battle of the soul must be fought with the same instruments with which science has maintained the existence of magnetism. The last and greatest endeavour to prove soul by argument against the disproof of it by fact, as is the contention of the scientists, having conspicuously failed, there remains for the student only the questions—Are there such facts? Are there psychical phenomena which prove the existence of soul by the same process as the existence of any other fact is proved—by the evidence of the senses for the phenomena, and by inquiry into the sources of those phenomena as reasonably to be deduced from their nature and character?

But the society is still more indebted to Professor Tyndall for having, in his recent brilliant address at Birmingham, so distinctly defined the province of psychology and the consequent work that devolves upon psychologists. True, that the object and scheme of our science has been persistently stated in our prospectuses, in our addresses, and in all our proceedings; but it has received only a partial public recognition. So

powerfully is even the scientific mind prepossessed with the notion that psychology is a purely metaphysical study, to be evolved from men's inner consciousness and pursued by logic alone, without reference to facts, that a proposal to pursue it, as all other sciences are pursued, by observation of phenomena and experimental investigation of facts, has been looked upon rather as a heresy to be put down than as a rational claim to be gravely considered.

## THE PROBLEM TO BE SOLVED ONLY BY FACTS.

Therefore it is that our gratitude is due to Professor Tyndall for having directed public attention, by a statement intelligible to all, couched in language the most attractive, and enlivened by illustrations the most apt, to the precise point in the mechanism of man at which physiology ends and psychology begins. We thank him, also, for the admirable clearness with which he defines the proper province of psychology. True, he tells us that in his judgment and in that of the scientists generally, psychology is a science without a subject—the baseless fabric of a vision—a poetical conception merely. But he does not disguise from himself, nor from his audience, the true difficulty in which his brilliant argument involves him. He does not deny that there may be something more in man than physiology reveals. He says only that science has found no proof of it; and he declares that, if soul be, it must be proved, not by dogmatic assertion, not by conjecture, not by desire, not by authority, but by facts.

This is precisely what has been said by the Psychological Society, and it was to perform the task of collecting and investigating the facts and phenomena of mind and soul that the society was established. It has by three years anticipated the challenge now publicly made by Professor Tyndall, for we cordially concur in his contention that soul is not a question of sentiment, desire, or dogma, but of fact, to be decided like other questions of fact. We take up the glove the eloquent Professor has thrown down. We accept his challenge. At this point we join issue with him. We have said, again and again, and we repeat now, that we propose to prove the existence of soul as a fact, by evidence of precisely the same kind as that by which Professor Tyndall proves the existence of magnetism and electricity. If such proof should be found to fail, then we will sorrowfully admit that Professor Tyndall and the scientists are right—that soul is a myth—psychology a sham science, and man a machine merely.

But not to do him an injustice, I must cite Professor Tyndall himself. The argument is conducted with exceeding subtlety. He bases it upon the now admitted theory of the conservation of energy—which may be described as meaning that this world is a ball composed of a certain quantity of matter incessantly moved by some energy (or force) existing within or applied from without. Of this mass of matter no particle is ever lost. It may and does change its forms continually, but there is not now an atom less than there was yesterday and will be to-morrow. So with the energy, or cause of motion, that permeates every part and particle. That, too, is not lost; it disappears only to reappear in another form, presenting itself in other modes of motion, inasmuch that one form of motion can be converted into another form of motion by the skill of the scientist, as many have seen in his own inimitable experiments in the lecture-room of the Royal Institution.

This principle of transferred instead of extinguished force shown in inorganic matter the Professor applies to organic structure and finds it there also. The muscles work—that is, they generate force. How? By consuming a portion of themselves. It is the force stored up in the blood that is conveyed from the arm to the load it moves. The nerves convey the will to the muscles and set them in motion. But what is the will that thus moves the nerves? What is the "I" that is conscious of the command, and of the performance of that command? That is the question upon which the physicists are at issue with the psychologists. That is the province of psychology. Professor Tyndall has made this clear to the whole world. He says:—

"The warrant of science extends only to the statement that the terror, hope, sensation, and calculation of Langa's merchant are psychical phenomena produced by, or associated with, the molecular motions set up by the waves of light in a previously prepared brain. But the scientific view is not without its own difficulties. We here find ourselves face to face with a problem which is the theme, at the present moment, of profound and subtle controversy. What is the casual connection, if any, between the objective and subjective—between molecular motions and states of consciousness? My answer is, I know not, nor have I as yet met anybody who knows. It is no explanation to say that the objective and subjective effects are two sides of one and the same phenomenon. Why should the phenomenon have two sides? This is the very core of the difficulty. There are plenty of molecular motions which do not exhibit this two-sidedness. Does water think or feel when it runs into frost-ferns upon a window-pane? If not, why should the molecular motion of the brain be yoked to this mysterious companion—consciousness? We can present to our minds a coherent picture of the physical processes—the stirring of the brain, the thrilling of the nerves, the discharging of the muscles, and all the subsequent mechanical motions of the organism. But we can present no picture of the process whereby consciousness emerges either as a necessary link or as an accidental by-product of this series of actions. Yet it certainly does emerge—molecular motion produces consciousness. The reverse process of the production of motion by consciousness is equally unrepresentable to the mind. We are here, in fact, upon the boundary line of our intellectual powers, where the ordinary canons of science fail to extricate us from our difficulties. If we are true to these canons, we must deny to subjective phenomena all influence on physical processes. The latter must be regarded as complete in themselves. Physical science offers no justification for the notion that molecules can be moved by states of consciousness; and it furnishes just as little countenance to the conclusion that states of consciousness can be generated by molecular motion. Frankly stated, we have here to deal with facts almost as difficult to be seized mentally as the idea of a soul. And if you are content to make your 'soul' a poetical rendering of a phenomenon which refuses the yoke of ordinary mechanical laws, I, for one, would not object to this exercise of idealism. Amid all our speculative uncertainty, there is one practical point as clear as the day—namely, that the brightness

and the usefulness of life, as well as its darkness and disaster, depend to a great extent upon our own use or abuse of this miraculous organ. We now stand face to face with the final problem. It is this—Are the brain and the moral and intellectual processes known to be associated with the brain—and, as far as our experience goes, indissolubly associated—subject to the laws which we find paramount in physical nature? Is the will of man, in other words, free, or are it and nature equally ‘bound fast in fate?’”

This, then, is the conclusion of our most famous, most eloquent, and most accomplished teacher of physical science—that consciousness is a condition of organisation; that the conscious self is only the aggregation of various states of consciousness; that “you” and “I” are nothing more than masses of brain and nerves: that it is an unsolved, and probably insoluble, mystery how brain is conscious, although bone and muscle are not conscious, and by what process the sense of personal identity and the conviction of individuality are established. He sees nothing, feels nothing, perceives nothing, other than brain, therefore he knows nothing, and, not knowing, he dares not affirm. With this negation he bids us be content. But, if we cannot be content to be merely brain, he graciously bids us amuse ourselves with a poetical conception of soul in addition to brain and make ourselves as happy as we may in this fool’s paradise.

The argument is fairly stated, and boldly as fairly. Let us commend his moral courage, and, may I add, strive to emulate it by the like bravery.

#### THE REALITY OF THE SOUL PROVED BY PHENOMENA.

Psychology joins issue with him in all of this. We say that brain and nerve are not “conscious.” The nerves convey molecular motions; they do not feel them. The brain has no sense of injury to itself. Even if it were self-conscious, a combination of consciousnesses will not make individuality, that is to say, will not give us memory, nor account for our knowledge that the consciousness of to-day and twenty years ago was the same. How can that be the work of a structure, every particle of which has changed during those twenty years? But we do not rest our case upon a mere denial of the scientist conclusions from some assumed functions of brain and nerve. We do emphatically dispute those inferences. We do deny that there are no proofs of an individual entity other than the brain. We boldly assert that there is evidence, abundant and cogent, that something exists, as a distinct and definite entity other than the brain, which constitutes the individual “I” and “you,”—call it soul, or by any other name. We assert that this individual entity exists as a real being capable to act, and often expressing itself in action upon the external world, beyond the range of the bodily structure and without its agency. We assert that this is demonstrated by a long series of phenomena, many of which are familiar to all of us, therefore uncontested by any. Some are of less frequent occurrence and, therefore, are subjected to some doubtings; while others, again, being rare and of strange aspect, are met with incredulous denial—by those who have never seen them.

Upon this issue psychology takes her stand as opposed to materialism. I use this term materialism with reluctance, only because I know of none that would convey the same meaning to my audience. But it is an inaccurate and misleading term. It means the recognition of matter as constituting the perceptible universe, and in this sense we are all materialists. It is used here to describe the doctrine of those who deny that there is any intelligent existence that is not molecular, and, when applied especially to the mechanism of man, that the structure is composed of anything more or other than the brain and the body that are visible to us. The employment of this term at once raises the question, “What is matter?”—and thus, as all are not agreed upon that point, an opening is made for a fight under false colours on one side or on both.

Some use the term “matter” in a very vague sense—as being whatever can be mentally conceived. Science demands a stricter definition. Whatever is perceptible to us is to us “matter.” I mean perceptible to any sense. As molecular structure is the only combination of atoms perceptible to us, so “matter” is whatever is made of molecules. All other combinations of atoms, being wholly imperceptible to us, are to us non-material. But not, therefore, do they the less exist, nor is their existence necessarily unknown to us. We can learn their existence, and something of their qualities, by observing their action upon the molecular matter that is perceptible to us.

The term soul is open to a difference of definition, but not to the same extent. There are infinite varieties of conception as to what soul is or may be; but there is no difference as to the thing intended for discussion, or as to the precise issue that is raised. It is agreed on both sides that the question of soul is—if there be in the mechanism of man an entity—a being—a structure—not formed of molecules, and, therefore, not perceptible by any human sense, but formed of some other of the infinite atomic combinations with which creation is doubtless thronged—and which non-material because non-molecular thing is the man—is the self—is I—is you—and of which thing the molecular body is merely the material mechanism clothing that soul—the necessary medium for its communication with the molecularly constructed world which is its present dwelling.

#### THE IGNORING OF UNWELCOME FACTS.

This is our contention. Let there be no mistake about it. This is the doctrine of psychology. If it be not a true doctrine, psychology is a false science. Professor Tyndall has raised the question fairly. He denies the existence of soul, and consequently of the science that relates to it. But he is unfair in this—that in his splendid discourse he tells his audience the truth, but not the whole truth. He says that soul is merely a poetical fancy—that there is no proof of its being—that he and his brother scientists can discover nothing beyond nerves and brain, and can find in these a sufficient cause for all they see of mental action. He does not go on to tell us what he must well know to be the truth—that, although he and his brother physicists can find in their dissecting rooms

and laboratories no tangible proof of the being of soul, there are phenomena—some undisputed and indeed incontestable; some contested, but asserted by observers as competent as himself—facts that are wholly inconsistent with his theory of materialism, and impossible to be explained by it. As a truthful man, he should have told his audience that there is a numerous, an intelligent, an observant, a reflective, a calm judging body of men who have arrived at less degrading conclusions as to man’s structure—conclusions not based, as he would represent, upon unproved dogma, or on our eager hopes, or high aspirations, but arrived at by precisely the same process as that which has conducted him to his discoveries—the process of observation and experiment—by the noting of facts and phenomena, and tracing the existence and the characteristics of imperceptible non-molecular agents in their effects upon things that, being molecular, are perceptible to the human senses. The professor may differ from the psychologists in their conclusions, and he may dispute their facts; but it is neither fair nor generous to ignore them, and to treat his theory as if there were no other side to it than the melancholy one he presented to us—of automatism and annihilation.

In all former controversies upon this and kindred questions the scientists have protested, with reason and justice, against the practice of combating facts with *a priori* arguments, and answering evidence by opinion. Hitherto they have echoed the scornful exclamation of Galileo, “But it moves for all that.” Opinions and arguments may be suppressed by logic or by persecution; but a fact is immortal. It is still a fact, though all the world refuses to recognise it. (Applause.) Its existence does not depend upon what this man or that man thinks or desires; no amount of denunciation, or protest, or ridicule, or neglect, no law or abuse of law, no prosecutions nor imprisonments, no judge and no jury, no prejudice, no prepossessions can put it down, or extinguish it, or make it other than it is—a fact.

#### THE DOGMATISM OF CERTAIN ALLEGED MEN OF SCIENCE

Yet, strange to say, the scientists, who were the first to proclaim this great truth when their facts were denounced by dogmatism, are now the foremost to wield this weapon against other asserted facts that conflict, or appear to conflict, with their own dogmas. “We have come to the conclusion,” they say in effect, “that soul is a myth—a dream—that, as it cannot be, it is not. There is no place for it in the human organism that we can find—there is nothing in man’s mechanism that our theories cannot explain. Theology teaches soul and immortality, but theology is a visionary creed. These are but harmless dreams of poets and sentimentalists, and so they may pass with a contemptuous smile. The psychologists, who hitherto have asserted soul from their inner consciousness, and supported it by argument of possibility and probability alone, we can afford to treat as learned visionaries. But otherwise it is with those who dare now to assert that they can prove the existence of soul by facts and phenomena, precisely as our own sciences are proved, and who challenge us to the examination. If they are right we are wrong. If they can produce a tithe of the evidence they boast—if they can prove but a fraction of their assertions, our doctrine of materialism is scattered to the winds. That would not much concern us; but we shall be discredited with it, and the laugh of the world will be against us. How shall this catastrophe be averted? There is but one course for us. We must deny the facts. To discredit the facts we must discredit the witnesses. We must give them bad names—fools of their senses, deluders, deluded. If we are reminded that many of them are men of science and accomplished observers, or men of business, or men trained to try and weigh evidence, in all respects our equals and in many respects our superiors, we must declare that they are suffering from ‘diluted insanity,’ the victims of prepossession, the dupes of their senses, that they do not see with their eyes nor hear with their ears. If it be said that the outside world may possibly be inclined to listen to them, our course is clear. We must vilify the subject, and make psychology unpopular. We must stigmatise the seekers after soul as rogues and vagabonds—we must proclaim the believers in soul insane or idiots. If social persecution fails, then legal prosecution, relying on the prejudice and prepossession we have invoked. If we cannot put down that irrepressible pseudo-science psychology, we can at least limit the number of psychologists; we can deter others from becoming its disciples, and scare them from investigation of facts and phenomena that threaten the fabric of our doctrine of materialism and the permanency of our personal fame. True, there is some awkwardness in their challenge to us to see and experiment for ourselves. But let us be equal to the occasion. We have only to contend by argument *a priori* that, according to our notions of nature, the facts cannot be, and the conclusion is clear; therefore they are not facts, and therefore we need not give time and thought to their investigation. We deny soul to be, and therefore we should be simply discrediting ourselves by looking for it. If we saw, we would rather say our senses deceived us, than confess that we had come to wrong conclusions upon insufficient premisses. Be assured, it is easier to put down opposition by ‘Pooh, pooh,’ and ‘Fie, fie,’ than by evidence and discussion.” (Applause.)

#### AGNOSTICISM.

During the past year psychology has been publicly challenged by another philosophy—not new, though taking a new name. It calls itself “Agnosticism,” but it is intimately allied with materialism. It asserts that we have, and can have, no knowledge but that which the senses bring to us; and that even the knowledge so conveyed is dependent upon so many conditions that it must be accepted with hesitation. So far the agnostics are right. But they proceed to deduce from this, that whatever does not admit of sensual proof is to be rejected as unknowable, as well as unknown. They, too, fall into the same fallacy as the materialists. They forget that there are other means by which knowledge may be obtained. We may learn the existence and qualities of many things imperceptible to the senses by their action upon the matter the senses are formed to perceive, and our knowledge

of these imperceptible forces is as real and practical as if we had direct intelligence of them through the senses. The agnostics say that psychology is merely a dream, because the things with which it professes to concern itself—mind and soul—being imperceptible by the senses, are unknowable. The answer of psychology to agnosticism is that, although mind and soul cannot be seen, heard, felt, or tasted, their existence is proved by their operation upon the organic molecular structures our senses are formed to perceive. The agnostics say that they can recognise no natural forces or laws than those which direct and control inorganic matter. Psychology contends that there are forces and laws directing and controlling organic structure different from and often opposing the inorganic laws; that these can be discovered by observation of their action upon that structure, and the intelligence thus obtained is knowledge as real as any that the senses bring to us of external molecular existence; and, therefore, that psychology is as real and soundly based a science as any other, if only it be rightly pursued—by observation and experiment and ingenious conjecture.

Such is the precise condition of the controversy between materialism and psychology at the commencement of this fourth session of the society. But such misrepresentations of our scheme are no longer practicable. Our position is now distinctly defined for us by Professor Tyndall himself. He has drawn the precise line at which physical science confesses that there is an end to her researches, and where psychological science proclaims with pride that she begins hers. Of course, if he is right, if there be nothing in the mechanism of man but the material molecular structure, we must confess that our science is as baseless as the scientists declare it. The writers in the *Nineteenth Century* have exhausted intellectual skill in an endeavour to prove, by argument alone, that soul exists as part of the human structure—a veritable being other than the molecular body and separable from it. But it must be admitted that they have done nothing more than prove that soul is an aspiration of humanity, that it may be, that it ought to be, but not that it is. To prove that it is has consequently become the proper business of this society. We take our stand upon a clear and definite platform, with a distinct and definite duty. Our programme is contained in a few sentences. Are there any facts that prove the existence of soul, or point to its probable existence? If soul cannot be proved argumentatively, can it be proved experimentally? It is our belief that it can. It is our business to prove it, or at least to search for proofs, and try their worth, and trace the conclusions to which those truths conduct.

#### THE POSITION OF THE PSYCHOLOGICAL SOCIETY.

With this great and glorious mission before us, we ask all who approve its object—all who desire to know what they are, what they will be—to promote them by joining the society.

In accordance with this grand purpose of our existence, our first object is the gathering together from all authentic sources reports of facts and phenomena that proceed, or appear to proceed, from the action of that something other than the material mechanism—that intelligent force—call it mind or soul—call it mental impulse or psychic force—by which the material mechanism of the body is moved and directed. Already we have brought together a considerable number of very interesting and valuable reports of such phenomena, which we are about to print, not merely for reading and preservation, but in the hope that other observers may be induced to send them still more abundantly. It would be impossible to exaggerate their value, for they are the solid foundations of fact upon which alone a secure science of psychology can be built up, and with which alone we can hope to combat successfully the dark and degrading creed of materialism. Thus only can we hope to restore by science the belief in soul which science has shattered. So far our work has proceeded successfully. Seeing how high and important to the welfare of the world is the object after which we strive, this society, although numerous enough for economical work, has not yet enlisted the support which would enable it to carry on its great work as it deserves to be pursued. Our meetings show no lack of interest in it, for this room is usually crowded. Our papers are various and instructive, and our discussions vigorous. In these respects we compare advantageously with any other scientific society. But we desire to enlist more members that our usefulness may be extended much more. We should like to print our proceedings, but cannot without the funds that numbers only can supply. We have one experimental committee. We should have three or four occupied in different branches of the inquiry. But this would be attended with greater cost than we can afford. We ought to print all our papers. But those only can now be printed of which the writer pays the expenses. If our numbers were doubled, it is not too much to say that our usefulness would be quadrupled.

#### PREPOSSESSED WITNESSES.

In pursuing our researches and experiments, we are not unconscious of the difficulties that attend them. We recognise to the full the influence of "prepossession" and prejudice so powerfully asserted by Dr. Carpenter. To none is their disturbing effect upon evidence better known than to myself. It is daily under my notice. Witnesses, the most honest in intent, the most truthful in design, see, or fail to see, according to prepossession. They saw with their prepossessed minds and not with their natural eyes. They looked not to see what they could find, but to find something they hoped to find, and so they found it. (Applause.) They desired not to see something, and they did not see it, though plain before their eyes. Peering through the fog of prejudice they could see nothing at all, or nothing clearly. I repeat again and again the wise saying that cannot be too often repeated, "Men do not believe what is true, but what they wish to be true." The senses are the slaves of the mind, and the mind, as we discover in dream when it is unaided by the senses, cannot tell us what is objective and what is subjective, if the impression is brought from without or created within. It is a humiliating truth that educated minds are more the victims of

prepossession than the untaught mind, whose perceptions are often singularly acute and accurate. But of all minds the scientific mind is the most liable to be enslaved and blinded by prepossession, because it is most preoccupied with preformed opinions and theories. There is not a more notable instance of this than Dr. Carpenter himself, whose emphatic warnings to beware of it are doubtless the result of self-consciousness. (Hear, hear.) An apter illustration of this human weakness there could not be. The characteristic feature of his mind is prepossession. This weakness is apparent in all his works. It matters not what the subject, if once he has formed an opinion upon it, that opinion so prepossesses his whole mind that nothing adverse to it can find admission there. It affects alike his senses and his judgment. The effect of prepossession upon the senses is either to paralyse them, so that they cannot perceive anything that conflicts with that prepossession, or to distort every object presented, or to make the victim perceive a great deal more than is actually presented to him. Dr. Carpenter is by no means a solitary instance of this mental blindness and obliquity, produced by prepossession—he is only one of the most conspicuous. They who are familiar with our courts of law are aware that of all witnesses the least trustworthy are scientific witnesses—experts, as they are called. It is a vulgar error that attributes less of honesty to them than to other witnesses. Their untruthfulness is, in fact, the result of prepossession. They go into the witness-box possessed with theories, and, unconsciously perhaps, they measure the facts by their theories. They cannot see facts that tell against them; they transmute or magnify whatever fact supports their preformed views. So it is with Dr. Carpenter. Nobody will deny his honesty. It is impossible to deny that he is the slave of prepossession and prejudice. Psychology, from its very nature, is peculiarly subject to the illusory effects of prepossession, and therefore psychologists will do well to take warning by so eminent an example as that of Dr. Carpenter, and, in pursuing their researches, to be ever on guard against prepossessions which blind their eyes, equally with those that distort, deceive, and multiply.

#### THE WORK OF THE PSYCHOLOGICAL SOCIETY.

The work of the last session extends over a very wide range of subjects. Mr. Massey favoured us with a paper on "Some Applications of the Theory of Unconscious Cerebration." To Professor Plumtre we were indebted for two very interesting and instructive essays on "The Human Voice considered Psychologically." Mr. Charles Bray contributed a thoughtful paper on "Cerebral Psychology," and another on "Natural Law, Automatic Mind, and Unconscious Intelligence." One of our honorary members, Mr. James Croll, F.R.S., favoured us with perhaps the ablest paper ever read in this room, on "The Psychological Aspects of Molecular Motion," which all who did not hear should read. To Mr. George Harris we were indebted for a treatise on "Certain Psychological Peculiarities observable on the Hereditary Transmission of Endowments and Qualities." "A Record of Abnormal Personal Experiences," communicated through Mr. C. C. Massey, excited much discussion. A remarkable paper "On the Phenomena of Artificial Somnambulism and Electro-biology," was contributed by Mr. E. H. Valter; and your President read two papers, one on "Some more Phenomena of Sleep and Dream," and the other on "The Psychology of Wit and Humour." This is a goodly list, and, thanks to the liberality of the writers, several of them have been printed, and may be read with profit. We believe that the fruitful past is the promise of an equally fertile future.

The subjects treated of during the last session have paved the way for others of still greater moment, which we hope to bring under discussion in the course of the present session. To promote that which is the principal purpose of the society—the communication of personal experiences of psychological facts and phenomena—the Council has determined to devote some meetings to discussion alone, without the introduction of written papers; and some very important subjects will thus be treated. Memory, the Will, Dream, Somnambulism, Insanity, Trance, and other abnormal conditions of the human mechanism, claim to be considered thus, where facts may be contributed by those who take part in the debate, and the theories of those who have thought about them may be tried and proved by the free interchange of opinion.

With our prospectus before the world, it is, perhaps, scarcely necessary to say that this society has nothing to do with any *ism* of any kind. It belongs to no creed, nor sect, nor party. It is not realist, nor idealist, nor materialist, nor spiritualist, nor positivist, nor agnostic. It is only an earnest and honest seeker after the truth, the whole truth, and nothing but the truth. Its object is to learn what man is, what mind is, what soul is. It inquires if the be-all and the end-all is here "upon this bank and shoal of time," if we must "leap the life to come," or may look to the hereafter as a grand certainty. I hope we have, all of us, the courage of our opinions, even as Professor Tyndall has. As psychologists, we investigate every fact and phenomenon, reported to us on good authority, that has an apparent connection with the mind or soul of man—regardless alike of abuse, of ridicule, and of sneers. But it must be well understood that our researches are thus limited. We do not concern ourselves at all with the supernatural. It is not within our province. We list to nature only—to the living man—to the actual world. If we cannot find in these the facts and phenomena that teach us what mind is, if soul be, and what it is, then it is no part of our mission as a society to seek further for them. Nor is there need to do so. Already we have found an ever-widening field for research in the world that is about us—facts full of interest—phenomena replete with instruction—vast in number and variety, observed by hundreds of those with whom we are dwelling and in daily intercourse, but which have remained unreported and unknown because there has been no centre to which they might be contributed and no machinery for their collection, preservation, and collation for the advancement of science.

That need is now provided for; and ere long it will be seen how plentiful is the supply of information, and what overwhelming evidence



there is that psychology is a true science—based upon as broad and secure a foundation of fact as are any of the physical sciences.

Again, I invite the active co-operation of all who are not content with the position publicly assigned to man by the scientists in the great and good work this society is formed to prosecute; of seeking if science may not restore man to the position from which science has degraded him. (Applause.)

At the close of the reading of the paper, a vote of thanks to the President for his address, was carried amid loud applause.

#### DR. CARPENTER CALLED TO ACCOUNT.

PROFESSOR G. CAREY FOSTER, in his presidential address to Section A of the British Association for the Advancement of Science, made a remark to the effect that Dr. Carpenter had not dealt fairly with Mr. Crookes in his criticisms; and when, in the same address, he spoke highly of Mr. Crookes as a scientific man, he was greeted with the loudest applause which followed any portion of his remarks. Dr. Carpenter is very much irritated that his assertions about Mr. Crookes are not accepted, so has written a most abusive letter thereupon, which is published in last week's *Nature* (edited by Mr. J. Norman Lockyer, F.R.S.), where also are letters of a more or less warm character from Professor Carey Foster, Mr. A. R. Wallace, and Mr. Crookes. In short, a free fight all round is going on in that journal.

Dr. Carpenter is so devoid of accurate knowledge about the facts and phenomena of Spiritualism and mesmerism, that we have not thought his books worth the space a review of them would occupy, nor has any one of his extraordinary theories been considered of sufficient weight by the experienced to be seriously argued. Nevertheless, by uttering plenty of abuse of psychology and its students, he pleases the uninformed public, and obtains their applause; and being Registrar of London University, and an ex-member of the Council of the Royal Society, he is a representative scientific man, whose abusive utterances on a subject he does not understand are not raising the scientific world in the estimation of the many thousands of people acquainted with the facts.

He recently printed statements derogatory to the character of a lady in private life, the wife of an English barrister, and made a rambling apology for so doing in *The Athenæum*; he has also printed remarks derogatory to the character of M. Adolphe Didier, a gentleman residing at Kensington, respected by all who know him; and altogether, if Dr. Carpenter's scientific brethren do not wish him to be believed to be their mouthpiece, it is high time they should make that circumstance known. We believe him to be sincere in his utterances, but the reason they have no weight with the informed is, that he is so completely blinded by his dominant ideas, prepossessions, and strong power of imagination.

The following is an extract from the letter of Mr. Crookes:—

The chief burden of Dr. Carpenter's song is that "Mr. Crookes has another side to his mind, which makes Mr. Crookes the Spiritualist almost a different person from Mr. Crookes the physicist." I fail to see how the investigation of certain phenomena called spiritual can make a man a Spiritualist, even if he comes to the conclusion that some of the phenomena are not due to fraud. My position in this matter was clearly stated some years ago, and I ask your permission to quote the following passages from an article I published in 1871:—"I have desired to examine the phenomena from a point of view as strictly physical as their nature will permit. . . . I wish to be considered in the position of an electrician at Valentia examining, by means of appropriate testing instruments, certain electrical currents and pulsations passing through the Atlantic cable; independently of their causation, and ignoring whether these phenomena are produced by imperfections in the testing instruments themselves, whether by earth currents or by faults in the insulation, or whether they are produced by an intelligent operator at the other end of the line."

From this stand-point I have never deviated. Can Dr. Carpenter say that his position and mine, in respect to the investigation of the phenomena ascribed to Spiritualism are so very different? He asserts that he has shown beyond doubt that it is all imposture. But I would ask, if this was proved to his satisfaction twenty years ago, why does he still waste valuable time in interviews and sittings with so-called mediums? If I am to be censured for having devoted time to this subject, such censure must be doubly applicable to a man who commenced the investigation when I was a child, and who cannot let the subject drop whenever a new "medium" comes in his way. Does he regard the subject as his own special preserve, and may his demonstrations against other explorers in this domain of mystery be looked upon as the conduct of a gamekeeper towards a suspected poacher?

To impress on the world that he has no "*animus*," Dr. Carpenter says he "cordially" and "personally congratulated" me. His words bring vividly to my mind the conversation, of which, by the by, he has omitted an important part. It was at the annual dinner of the Fellows of the Royal Society, on November 30, 1875, when the royal medal was awarded me. Dr. Carpenter accosted me with great apparent cordiality, and said, "Let us bury the hatchet! Why should scientific men quarrel?" I signified my full acceptance of the offered peace, and great was my surprise soon after to find that, unmindful of the understood compact, he had exhumed his hatchet, and was

dealing me unexpected and wanton strokes, tempered by a certain amount of half praise, which reminds me of the sort of caressing remonstrance of Majendie in the pre-anæsthetic days, to the dog which he had on his operating table—"Taisez vous, pauvre bête!"

In all seriousness, however, I must again ask, what is the meaning of the "personal antagonism," and the persistent attacks which Dr. Carpenter, for the last six years, has directed against me? In his recently-published book, in the *Nineteenth Century*, and in his last letter to you, the key-note struck in the *Quarterly Review* six years ago is sustained. We have the same personalities, the same somewhat stale remark about my double nature, and the same exuberance of that most dangerous and misleading class of averments, half truths. Dr. Carpenter, indeed, condescends to admit that I have pursued "with rare ability and acuteness a delicate physical investigation, in which nothing is taken for granted without proof satisfactory to others as well as to himself," and that I have "carried out a beautiful inquiry in a manner and spirit worthy of all admiration;" but, after granting so much, he dissembles his love and proceeds to "kick me down-stairs." I am damned with faint praise, and put to rights in such a school-masterly style, that I could almost fancy Dr. Carpenter carries a birch rod concealed in his coat-sleeve. He admits that in an humble and subordinate sphere I have done useful work, only I must not give myself airs on that account. Dr. Carpenter reminds me of Dr. Johnson defending Sir John Hawkins, when he was accused of meanness. "I really believe him," said Johnson, "to be an honest man at the bottom; but to be sure he is penurious and he is mean, and it must be owned he has a degree of brutality, and a tendency to savageness, that cannot easily be defended."

#### PSYCHOLOGICAL CURIOSITIES OF ANTI-SPIRITUALISM.

BY ALGERNON JOY, M. INST., C.E.

In the November number of *Fraser's Magazine*, Dr. Carpenter again chalks "Wet Paint" in front of our house, after daubing it all over with a mixture of his own, in such fashion that those who have lived in it for thirty or forty years fail to recognise their own habitation. But Dr. Carpenter's mixture is *not* paint. It is only mud, and though very dirty mud, will wash or brush off, and leave this "most mischievous Epidemic Delusion" (I copy the capitals from the original) exactly as it was before.

The article is founded, to a great extent, on extracts from Mr. Home's book and other questionable sources, and on accounts of tricks played by certain physical mediums. Dr. Carpenter accepts the former as gospel, so long as they answer his purpose, and the latter as all-sufficient proofs that *no* manifestations are genuine. He informs us that "the outer world" regards Mr. Home "as the Arch-priest of this new religion." If so, the outer world is in a state of crass ignorance on the subject. Spiritualists, at least those who really know Mr. Home, have never regarded him as anything but a person largely endowed with the physical properties which enable disembodied agencies to make use of him.

Dr. Carpenter, unconsciously, no doubt, indulges as freely as usual in the *suggestio falsi*, and *suppressio veri*, throughout the whole article. It is a miracle of special pleading, and appeals to prejudices and feelings; and is totally devoid of anything like either fairness or reasoning. It is perfectly useless to attack Dr. Carpenter with facts, however well attested. Unless he can use them in support of, or bend them to, his theories, he remains apparently as unconscious of their inconvenient and impertinent existence as a good mesmeric subject is of the pins run into him, and goes stolidly on his way, obstinately ignorant. So also, it is impossible to argue with him, because he does not reason.

Mr. Serjeant Cox told us on Thursday last, in his opening address as President of the Psychological Society, that no one could possibly doubt Dr. Carpenter's sincerity, or something to that effect. But, there is a certain kindly sympathy and fellow-feeling on some points between these two choice and master spirits of the age. Each of them has his hard and fast line. Thus far *shalt* thou go, but no further. Each of them sees exactly what suits his purpose, and no more. Each of them believes implicitly in himself. Both hate Spiritualism, because it interferes with their preconceived theories. But Spiritualism has more vitality than Cæsar had; and neither envious Casca, nor yet the traitor Brutus, can let its blood, or even rend its mantle. As might have been expected, Dr. Carpenter reciprocates Mr. Serjeant Cox's politeness, and deals tenderly, nay, almost lovingly, with him, as one "who seems to have been partly taken in at first," but "has since honestly and vigorously denounced the cheat."

Dr. Carpenter concludes with a very remarkable apotheosis of his sister, in which the language that he uses figuratively and in derision of Spiritualism—as he understands it—only requires to be taken literally to express the feelings of all true Spiritualists.



## INQUIRERS' SEANCES.

THE usual weekly *séance* was held on Wednesday evening, the 31st October, at the rooms of the British National Association of Spiritualists, but not with the usual result.

As Mr. Williams was the medium employed, the sitting was necessarily held in the dark, all being seated with hands linked round a table.

The results were almost *nil*, the only signs of movement extraneous to the circle being a few light raps, and the tinkling of a bunch of keys placed on the table by one of the sitters; these keys were also thrown towards another person and fell to the floor.

One of the inquirers present was of opinion that the *séance* was satisfactory, as showing the *bona fides* of the medium, who, on the theory of conjuring, &c., might have performed the same wonders which have been witnessed so often in his presence under the same conditions.

WM. NEWTON.

October 31st, 1877.

## Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers.]

## REINCARNATION.

Priest: "Tell us the number of the Evangelists?"  
Little Boy (not quite up to his lesson): "Five are the six Evangelists—Enoch, Elias . . . . and the son of Tobias."

SIR,—Allow me a few words in reply to "D. H. W.," who, in your number of the 26th October, takes me terribly to task, because in a private letter, which I am not sorry has found its way to your columns,\* I venture to speak freely upon the spiritual status of those who scornfully reject, instead of diligently investigating the claims of the philosophy of reincarnation. It is a pity that a man who can handle the pen so scholarly should have recourse to jokes, satires, and impertinences, instead of arguments. In this, however, he is like all his reincarnation-know-nothing predecessors. Indeed, from his way of reasoning, I should think he is less of a Spiritualist than a man of science of the Carpenterian school. I will not follow him in his style of controversy, but I will only show some of his misconceptions and contradictions.

He says, "The food of the spirit is that which sustains its vigour, and enlarges its powers. (Thanks!) The spirit manifests itself in the phenomena of intelligence and affection, and its food is knowledge and love." In this magniloquent jumble, "D. H. W." confounds intellectual and affectional with spiritual, food, and spirituality with Spiritualism or the spiritual philosophy. Thus, according to this kind of logic, all men who study the physical sciences, and love their wives and children, must be numbered among the greatest of Spiritualists; but all those who have devoted a score of their years to the investigation of modern Spiritualism, but have neglected to enlarge their minds with the knowledge of the properties of matter, are no Spiritualists at all. In short, if you want to know anything about true Spiritualism, you should not read Edmonds, Hare, or Kardec, but should knock at the door of the Tydalls, the Huxleys, and the Donkins.

Again, to make contradiction more contradictory, he admits that "the generality of English people do not take to Spiritualism." But if Spiritualism means the enlargement of the soul by knowledge and affections, I should like him to find a more cultivated and warm-hearted race of people than the English.

Like one who has no experience of his own to retail, Mr. "D. H. W." freely quotes others, and refers me to A. J. Davis and Gregory, whose works I have perused, long before him, may be. If he will peruse them, he will find in them cosmology, cosmography, magnetism, and many other vague hypotheses, but very little of Spiritualism. But, since he refers me to authority, let me refer him to another, which teaches, "*Non jurare in verba magistris.*" And let me tell him, that if reincarnation be true (and he has not brought a larva of a reason against it), all that grand literature, which he so boastfully quotes, by ignoring the central truth of reincarnation, becomes nothing but a compendious A B C.

If "D. H. W." has any argument to bring forth against the doctrine of the plurality of existences, I shall be most happy to meet it with respectful attention, but I would advise him never to lose sight of the claims of courtesy, even when dealing with an unknown quantity. X.

## DREAMS AND THEIR PHILOSOPHY.

SIR,—Referring to "K.'s" communication in your issue of the 2nd, I beg to make a few remarks.

That some dreams are absurd, there can be no doubt, but that some are foregleams of futurity is quite as certain. With myself dreams are a great guide; but the great mystery to me is I always dream the contrary; for instance, if I lose anything and dream I have found it, I am sure not to find it, and *vice versa*. But they are very true with respect to troubles, gain, mental anxiety, illness, and matters of these kinds. If I have a foolish dream, vague and indistinct, I am sure nothing important will happen the following day; but if they are clear, distinct, and precise, whether good or bad, they denote something.

The other night I dreamed I was at the seat of war with the Russians, and in great danger of being killed, but I escaped; the same night I dreamed of wheat, and that I was busy farming. The next morning brought me good news and gain; but a most unpleasant thing happened, which caused me much anxiety for two days, and which passed away as suddenly as it came. Thus there was a distinct relation between the dream and the events.

\*It was sent to us not as a private letter, and was accompanied by a written request for its publication.—ED.

To dream about the Welsh mountains in the same way as "K." did would signify to me that I was going many times round the candlestick in some of my affairs. It often happens that you do not see the meaning of the dream until after its fulfilment.

I have paid much attention to dreams, and sought for their meaning in "astrology," and, although not wholly successful, yet it has scarcely been satisfactory to my mind. This much I have found correct, that the nativity has great significations with respect to the general dreams of the native, and whether they be correct or not; but whether it is the soul that energises, or some unseen intelligence, I cannot say. From my past experience I should think it is the former.

E. RAPHAEL.

St. Paul's Churchyard.

## PROVINCIAL NOTES.—NO. IV.

SIR,—In reply to a letter signed "J. B. Stone," which appeared in a recent issue, commenting upon a statement contained in No. 2 of these notes, I simply stated the facts concerning the present *public* position of Spiritualism in Blackburn. The cause is publicly at a low ebb in that town just now, and I feel that the methods which allowed Miss Wood to pass scathless during her first visit—*if she was an impostor*—must certainly have been "crude," as stated in these notes. Of the private aspects of Spiritualism in Blackburn these notes do not profess to give intelligence, but after the lengthened experience of able Spiritualists, and cautious investigators, in Newcastle-on-Tyne, Belper, Derby, Cambridge, Leicester, London, and many other places, have had of Miss Wood's mediumship, the wholesale denunciation of that lady is a matter I cannot endorse. As physical mediumship is surrounded by so many difficulties, it should be a matter of patient study, rather than the subject of denunciation, when something utterly unexpected occurs. Miss Wood is too well known to need any commendatory remarks from "X.," or to be permanently injured by an experience which can as well be accounted for upon the hypothesis of the "double," or "evil spirits," as upon the theory of wilful imposture. Certainly, it should not be said that if false in one she must, of course, be false in all.

However, to resume the main purport of these notes. Our next point is Edinburgh, where, publicly, Spiritualism does not manifest any activity. Some years ago, Miss Lottie Fowler, an American clairvoyant, had a period of most successful practice there, many persons of good social standing visiting her. At a later date, Mrs. Tappan—now Mrs. Richmond—delivered some trance lectures there; but, beyond the above matters, there has not been of late very much accomplished for the public in furtherance of Spiritualism.

In Glasgow there is a fairly flourishing Spiritualists' Association, holding meetings on Sunday evenings, in a comfortable hall in the Tron-gate. The services embrace essays, lectures, trance addresses, and occasional *séances*. There is a large number of people interested in Spiritualism in Glasgow; and in the neighbouring towns of Paisley, Greenock, Barrhead, and Johnston, many are acquainted with the subject.

Dundee, Perth, Aberdeen, and Inverness, have nothing of a public nature, calling for notice pertaining to them, the spiritual soil in each case being virgin, or well-nigh so. Such also is the case with Kilmarnock and Dumfries. I have heard of one or two Spiritualists in Kirkcudbright, Scotland, as can be inferred, is not a fruitful soil for modern Spiritualism. Returning southwards, and crossing the Border, we reach Carlisle. A few Spiritualists are stated to exist there, but they possess no power, nor exert any influence. In Kendal and Windermere the subject could be advocated with a fair chance of sowing good seed. In the neighbouring district is Grassmere, where Mr. P. R. Harrison has established a Progressive College for the education and training of the children of Spiritualists. It is a matter of regret that this laudable undertaking is not so well supported as it deserves. In Carnforth, Ulverstone, and Barrow-in-Furness, public meetings have been held, and a public platform discussion has taken place recently, terminating in favour of the Spiritualist debater. The local press gave fair reports, and the public paid respectful attention. In Lancaster I have not heard of any public work whatever. At Sedberg and Bedale there was at one time quite a strong interest, but latterly it seems to have subsided. The next point is Preston, which has already been noticed. The reader has now made a complete circuit of the northern and north-western provinces, and has had a bird's-eye view of the position of Spiritualism therein presented. It now only remains to take a glance southwards, which we will do at this point.

Quite a number of public lectures has been delivered in Brighton from time to time, and the *Sussex Daily News* has invariably given copious and impartial reports. Spiritualism in the above town has engaged a great share of attention for a number of years past, and still maintains its position. In Eastbourne and St. Leonards the public expression of the movement is now unknown. In Plymouth and Southampton the movement has been well received, and a good field is presented for future labours. In the Isle of Wight there has been much interest in past times; at present no public work is in progress, though there is much progress there in private.

The foregoing are about the only places at that end of the kingdom that call for any remark. In most of the other towns Spiritualism has either no adherents or investigators whatever, or else they are so few as to have no influence. X.

## ASTROLOGY.

SIR,—I had hardly left with you my unlucky and blundering experiment in astrology, than it occurred to me that it would be strange if somebody or other did not discover matter for censure in the example I had selected. And sure enough "J. W. R." has read my letter "with considerable pain," and thinks that a scientific, or would-be scientific,

experiment when the subject of it is an event about which people are in the habit of betting, must somehow or other be wrong and injudicious. Let me put this case to "J. W. R." I will suppose him or her to disapprove of card-playing (likewise a favourite medium of gambling), and that I am trying to teach a child, or myself, arithmetic by visible symbols. If I took for this purpose a number of beads, it would be all right, but if I took a pack of cards, and dealt out four and then five and said, "this four and that five make nine," I should be assisting my education by means which "thoughtful and high-minded men would assuredly shun." Now this is just similar to what I did—only unfortunately I made my four and five come to ten—and I fear I shall never come up to "J. W. R.'s" standard of thoughtfulness and high-mindedness. A race was a good example for my purpose, because the event was definite and the decision at hand. And it had to be one in which there was an interested querent, as this determines the significators. Wherein I was perhaps wrong and foolish was in carrying on my education in public, and occupying your valuable space with trivial and futile experiments. But I hoped for instruction by submitting my exercise to competent eyes for correction.

C. C. MASSEY.

November 2nd.

SIR,—I must apologise to my friend, Mr. C. C. Massey—if he will permit an anonymous stranger to so denominate him—for having failed to reply in last week's *Spiritualist* to his questions, anent the "Cambridgeshire Stakes." Unfortunately, through some error of my bookseller, the number of your journal for October 26th did not reach me till nearly a week after date, so that I was too late to avail myself of your columns till to-day. Unfortunately the same mistake has again occurred, the paper for November 3rd not having yet reached me. In answer to the lady who addresses me from Bristol, I may say she will be able to obtain a little work from "Casael," 134, High-street, Watford, Herts, by sending the author thirty penny postage stamps. It contains some rather absurd "poetical" pieces, but if these are overlooked, the astrological information will be found valuable. Mr. Thomas Millard, of St. Paul's Churchyard, London, will, no doubt, if written to, supply a catalogue of works on sale. Those by Raphael, Zadkiel, Wilson, or Lilly should be preferred.

Mr. Massey, I am afraid, has been in too great a hurry in airing his youthful knowledge. From his letter, he seems to me to be an apt pupil, but yet lacks sufficient experience to yet warrant him in giving judicial decisions. I will endeavour to set him right, in the hope that he may in future be a little more careful in his predictions, because, as he will readily understand, erroneous horoscopes only bring obloquy on those who publish them, the ignorant being but too willing to raise the ready laugh. In the first place, how comes it that your contributor obtains 12h. 14m. 14s. for his meridional ascension? Looking into Raphael's Ephemeris for October 15th, 1877, I find the sidereal time for noon given as 13h. 36m. 29s.; if to this be added for equation 14m. 14s., we get 13h. 15m. 43s. As five minutes have to elapse before noon however, they must be deducted from these figures, and 13h. 45m. 43s. is the result, being the right ascension of the meridian at the time of asking the question. In the "tables of houses" for London, we find 13h. 44m. as the nearest approximate, and this shows that 23 degrees 42 minutes of Sagittarius are to be placed on the cusp of the ascendant, or first house, and 28 degrees of Libra on the tenth house, or midheaven. The planets being then introduced in accordance with their respective longitudes, it is only necessary to judge of their relative aspects and positions. At a glance it may be seen that "Rosy Cross" will not win the race. Let us in the first place have regard to the significators of the horse. These are the twelfth house, and its lord, Sagittarius and Jupiter. We must next inquire, Will the horse come to honour in the struggle? and for this purpose take the horse's house of honour or dignity. This will be the ninth from the ascendant, being the tenth from the twelfth. The sign Virgo is on the cusp, and the lord of Virgo, Mercury, is the lord, therefore, of the house of honour for the horse. He is in four degrees of Libra posited in the horse's tenth, just leaving the sign in which he would be fortified by house and exaltation. He is still in his tuplicity, but this is his only dignity. Jupiter is in the first house of the figure. It is, therefore, requisite to see how the two lords aspect each other. There is no "reception," and as they are within orbs of square this is adverse to a favourable issue of the horse's efforts to win renown. Jupiter being also one of the lords of the first, it shows that the querent will not benefit from the matter. The second lord of the first is Saturn (Capricorn being the intercepted sign). Saturn is weak, and suffering from the close affliction of Mars, who is lord of the querent's fourth, testifying that the matter will end ill pecuniarily, because the malefic aspect occurs in the querent's second. The ruler of the querent's tenth (the tenth of the scheme, and his place of honour), is Venus, and she is in the querent's house of woe, trouble, and ill-luck. She is in no dignity, and is in close square to Mars. The opposition of the Part of Fortune to the Sun—the Sun being in the house of his greatest debility—foretells failure in money matters—the injury coming from the horse's tenth. The opposition also of Uranus (who is in the eighth, and is closely conjoined with *Lauda Draconis*) to the second, shows deception and disappointment. The only good influences are from Mercury (casting a trine to the Moon) and Venus (throwing her sextile to the same), but both being weak, they have little effect. Everything was against success, both for the "backer" and his "fancy." That the horse was a good one, well thought of by his owner, I should judge from the fact that he was in the first, in his own house, and that the public thought well of him, the Moon (the general signifier of the people), indicates. These would lead one to assume that the animal would "rise" in the betting and become "a hot favourite," and the backer would have done well to have held on to the very hour before starting. As inglorious defeat must, however, result, and was shown so long before the race, it would have been certainly prudent to have "hedged."

I should think that the solution of horse-racing by astrology is about as difficult a matter as possible. "Zadkiel," in his handbook, says the

usual indications must be strong and decided to show that the querent will gain or not by any particular race or horse. "If the ninth (the house of honour for the horse) be strong, and the lord of the twelfth be there, and not afflicted, then the horse will gain honour by the race, and be well placed therein. And if there is no evil planet afflicting the lord of the twelfth, or planet therein, and no evil planet in the twelfth, or afflicting the ninth, or its lord, or planet therein, but, on the contrary, good aspects exist, the horse named may be expected to win the race. But to feel certain of this there must be undoubted benefic testimonies, and none that are evil."

Hoping the gentleman who is so able a contributor on Spiritualistic matters may hereafter become a credit to the astrologic world, I subscribe myself as before, truly yours,

ALDEBARAN.

P.S.—Since writing the above I have been informed by a friend that "Rosy Cross" did not win, and was not even dignified by being amongst the "first three."

SIR,—My attention has been directed to several communications in your paper on "Astrology," and which I have read with interest.

I rather think Mr. Massey has made some error in the erection of the figure for the race. He gives the time as October 15th, 11h. 55m. a.m., clock time (which I consider *mean time*); this, with the "equation of time" (which is not necessary to be used with my Ephemeris or Zadkiel's), makes it 0h. 9m. 14s. p.m. The "sidereal time" for the 15th is 13h. 36m., add the 9m. 14s. thereto, which makes it 13h. 45m. 14s.; this amount gives Sagittary on the ascendant, whereas Mr. Massey appears to have got Capricorn rising. In either of the figures, however, the malifics would occupy the second house, and denote *loss*, and Venus, lady of the fifth (the house of the race), applying to a square of Mars in the second, is a sure sign the horse would not win.

I have found from experience horse-racing to be a most delicate affair to judge accurately; but, generally, if you find the lord of the ascendant, or fifth house on the M.C., or the lord of the fifth, a fortune, in the second, and well aspected, or in benevolent aspect, to the lords of the first or second, it is a good sign of success. The eleventh and its lord stronger than the fifth or its lord, the horse will not win. I had three questions respecting the Oxford and Cambridge boat-race this year. In all these figures the lords of the fifth and eleventh were in their exaltations—Mars in Capricorn for Oxford, and Venus in Pisces for Cambridge. They therefore signified a drawn contest, or parties equally matched; but as Mars is stronger than Venus in matters of contest, I judged Oxford would get the advantage; but I could not see that they would actually win. The student will observe that the eleventh is the seventh from the fifth. I have never known a horse with a *bad* figure to win; but I have known horses not to win (although they are generally *placed*) with pretty good figures. I do not consider the twelfth house, nor yet the Part of Fortune.

I do not think Mr. Massey is to blame in bringing forward the subject. Lilly gives no rules for racing, but it is doubtful if racing was much in fashion in the seventeenth century.

RAPHAEL.

79, St. Paul's Churchyard, E.C.

WANTED—WORKS ON SPIRITUALISM.

To the Publishers of "The Banner of Light."

DEAR FRIENDS,—Allow me to thank you for your kind offer to supply the library of the British National Association of Spiritualists with a copy of Mrs. Conant's *Life*, and *Flashes of Light from the Spirit-World*. I shall be very happy to receive and take charge of them, as you propose.

As it is among the aims of our Association to form a complete collection of works on Spiritualism, and to supply students of our science with works not even to be found in the vaults of our opposite neighbour, the British Museum; and as, moreover, many such works were published years ago, and are not now easily procurable, I venture to appeal to the generosity of our American friends, who may have duplicate copies, or some they no longer wish to keep, and which would be useful to a large number of readers, if placed on the shelves of a public library. You, gentlemen, and my honoured friend, Madame Blavatsky, have already made such offerings. Mr. Charles Partridge has kindly promised some of the early numbers of the *Spiritual Telegraph*, which are of great value on account of their rarity. Cahagnet's *Celestial Telegraph*, for instance, would be very acceptable, if any one would favour us with a copy; also De Gasparin's *Spiritualism versus Science*, Leger's *Animal Magnetism*, and any other rare works on this subject. Judge Edmonds's *Sacred Circle* is out of print, and we have at present only a lent copy, which must be returned ere long. We should also appreciate a complete file of R. P. Ambler's Spiritual periodical, and a work entitled *The Little Bouquet*.

If you find it within your discretion to insert these few lines in the *Banner of Light*, and should they meet with any response, I shall be happy to take charge of any donations so received (which you will perhaps first allow to be deposited at your office), and an official receipt will be forwarded to the donors from London, besides being acknowledged in the columns of *The Spiritualist* newspaper.

E. KISLINGBURY.

New York City, Oct. 17th, 1877.

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